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WORDS AND MUSIC OF "THE STAR-SPANGLED BANNER" OPPOSE THE SPIRIT OF DEMOCRACY WHICH THE DECLARATION OF INDEPENDENCE EMBODIES

CORRESPONDENCE

PROTEST IN DEFENSE OF CHILDREN

EXCERPTS FROM LETTERS

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KITTY CHEATHAM

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WORDS AND MUSIC OF

"THE STAR-SPANGLED BANNER"

OPPOSE THE

SPIRIT OF DEMOCRACY

WHICH THE

DECLARATION OF INDEPENDENCE

EMBODIES

A PROTEST

BY

KITTY CHEATHAM

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WORDS AND MUSIC OF "THE STAR-SPANGLED BANNER" OPPOSE THE SPIRIT OF DEMOCRACY WHICH THE DECLARATION OF INDEPENDENCE EMBODIES*

I AM impelled, by honest conviction, to request you to permit me to speak through your valuable columns upon a subject which has been concerning me deeply for some time, but more especially of late, when the great spiritual import of this moment in the world's history forces itself upon me and also the deep significance of the part America is called upon to play in its solution. It is "The Star-Spangled Banner" to which I wish to call your attention.

I am a patriotic American citizen, whose family has been represented in much of the earlier and later pioneer work of our beloved nation, in building up and sustaining its highest historical, political and spiritual ideals, which ideals I have always endeavored to support and express. In this crucial hour I feel warranted in protesting against the representation of our nation through a national hymn, by sentiments which came forth at an hour when disruption threatened to separate nations and which sentiments are opposed to the oneness we must finally attain, viz., the inseparable unity of Great Britain and America.

To keep alive the emotion which this hymn

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*Excerpts from this article appeared in "The New York Times" of Sunday, Feb. 10, 1918, and the entire article was published in "Musical America," March 2, 1918.

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expresses appears to me to prevent Great Britain and America from being Allies in the true sense. We must forget "those things which are behind" and recognize ourselves as brothers. Through the insistence of a large part of our people upon the use of "The Star-Spangled Banner" and teaching it to our children—our future citizens—we, as a nation, are responsible for perpetuating the remembrance of the schism of war, which long ago should have been forgotten.

In defense of my own convictions as to my resistance to this hymn and my use of it in my public work, against which my soul revolts, I am writing you, and also because for years I have consecrated my efforts to the elevation of the highest ideals both for children and the "children of a larger growth."

When I stand before an audience of thousands and lead them in singing "The Star-Spangled Banner," because I refrain from depriving any man of what he has accepted as his highest symbol of patriotism, my nobler self sternly rebukes me with "to thine own self be true," and I hesitate to influence others to recall the unbrotherly contention between Great Britain and America, which occurred more than a century ago.

In Defense of a Principle

I strengthen my convictions that I am a whole-hearted patriot, and that by my protest I am standing in defense of a principle, by recalling the part that my immediate ancestors who were of English and Scotch descent, played in the early pioneer struggles of this nation against their own English ancestry, which held *them* under the rule of human autocracy.

Both my maternal and paternal ancestors were among the early Virginia colonists, the present site of Yorktown, Va., being the former home of Captain Nicholas Martian of my mother's family. He was Justice of York, Burgess for York and Kiskyache, and various other

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official duties made him a useful and valuable citizen of early colonial days. His descendant, Colonel George Reade, who came to America in 1637, was secretary to the Colony of Virginia in 1640, member of His Majesty's Council and Colonel of militia. His daughter, Mildred Reade, married Colonel Augustine Warner, also Burgess, Speaker of the House of Burgesses, member of the Council and Colonel of militia. Their daughter, Mildred Warner, married Lawrence Washington, and they were the grandparents of George Washington, the first President of the United States of America.

Continuing my maternal ancestry, Colonel Charles Lewis, cousin of George Washington, married Isabella Willis, daughter of Colonel Henry Willis, the founder of Fredericksburg, Va.

My paternal ancestor, General Richard Cheatham, a descendant of Sir Geoffrey Cheatham, who represented the Borough of Cheatham in the English Parliament in 1500, came from Virginia with his six brothers as pioneers to Tennessee, which State they helped to settle, and whose institutions and laws they were largely instrumental in formulating.

My great grandfather, General Archibald Cheatham, was by General Jackson's side at the battle of New Orleans. Right here let me repeat a little incident which was characteristic of the antipathy which existed between Great Britain and America at that hour, and which General Jackson, with his keen sense of humor, took great delight in having "Uncle Alfred," his faithful body-servant, repeat to distinguished visitors, both English and American, who visited the "Hermitage," his historic home near Nashville, Tennessee.

Perhaps it would be interesting to tell this story in "Uncle Alfred's" own language of a message which was sent by General Peckenham, in command of the British forces, to General Jackson, the day before the battle of New Orleans: "Gin'r'l Peckenham sont word to Gin'r'l Jackson to say dat he specs he gwine eat his

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dinner in New Orleans termorrow night. Den ma Gin'r'l sont back de word to Gin'r'l Peckenham, dat ef he gwine eat dinner any whar, he gwine eat dinner in hell." We hope "Uncle Alfred," who lived to be nearly a hundred, was not encouraged to repeat this story by some of the sentiments expressed in "The Star-Spangled Banner."

My grandfather, General Richard Cheatham, was a fighter for truth and justice on all lines. My father, Colonel Richard Boone Cheatham, surrendered Nashville, my birthplace, to General Buell, during our Civil War. My cousin, Lieutenant-Colonel Benjamin Franklin Cheatham, a son of the beloved General Frank Cheatham, known as "Fighting Frank," is with General Pershing in France. His brother, Paymaster Johnson Cheatham, is in the navy, and fourteen other relatives are serving their country actively in the army and navy abroad and here at the present time.

I reluctantly mention these facts in order to emphasize my persuasion that I have a legitimate right to raise my voice in protest and without prejudice against the adoption and perpetuation of a national anthem which was inspired by victory over Great Britain during our bitter struggle of 1812. The memory of this conflict, as I have previously stated, we must today endeavor to obliterate, as the complete union of the Anglo-Saxon race must sooner or later be established.

A Biblical Parallel

From Biblical history we learn that England and America typify Ephraim and Manasseh, the two sons of Joseph whom Jacob blessed. Until they recognize themselves as brethren under the law of the God of Abraham, Isaac and Jacob—which law must be fulfilled through the love which was exemplified in the life works of Christ Jesus—until this law of love unites Great Britain and America, war will not cease,

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and the true brotherhood of man will not be established throughout the world.

Just here permit me to quote this immortal expression from President Wilson's great message of January 8, 1918: "The day of conquest and aggrandizement has gone by." With these spoken words of solemn import, coming at this hour from our highest Executive, who voiced the sentiments of the American people, I ask, can we, as patriotic American citizens, as *Allies* of Great Britain, sing such words as:

On the shore dimly seen through the mists of the deep
Where the foe's haughty host in dread silence reposes.

Do these sentiments breathe union? Shall we today refer to our brother, Great Britain (Ephraim), as "the foe's haughty host"? Is my resistance to the use of these words, during my public recitals, justifiable? I have been invited to unite with a society whose purpose it is to insist upon every one's knowing all the words of "The Star-Spangled Banner" and our other national songs.

President Wilson also said in his message to Congress of December 4th, 1917:

> We are the spokesmen of the American people and they have a right to know whether their purpose is ours. . . . They desire peace by the overcoming of evil, by the defeat once for all, of the sinister forces that interrupt peace and render it impossible. . . . The supreme moment of history has come. The eyes of the people have been opened and they see. The hand of God is laid upon the nations. He will show them favor, I devoutly believe, only if they rise to His great heights of justice and mercy.

And again in his message of January 8th,

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1918, he says, in referring to the situation in Russia:

> It is . . . this happy fact, now clear to the view of every public man whose thoughts do not still linger in an age that is dead and gone.

It behooves the people of America not to "linger in an age that is dead and gone." I believe these words were God-inspired. Let us list to this clarion call, and cease singing of a "dawn's early light," whose true radiance has been obscured by "the sinister forces that interrupt peace and render it impossible" (President Wilson's message, Dec. 4, 1917). The "bombs bursting in air and rockets' red glare" of a dead past can no longer disrupt Anglo-Saxon unity, nor continue its schismatic influence against ultimate world-wide unity—universal divine democracy—which is fast appearing in the dawn of a new era whose imminence is prophetically stated in President Wilson's insistence upon the necessity for the rising of all nations "to His [God's] great heights of justice and mercy."

Lloyd George's Significant Message

Let me here quote these words from an editorial in "The Evening Sun" of December 3rd, relative to Mr. Lloyd George's significant message of December 1st, 1917:

> The England that is voicing the enlightened purposes of Christendom today is the England of Channing, which revolted against the blind tyranny of the Holy Alliance and asserted, at least in principle, the rights of small nations and all nations to work out their own destinies according to their own instincts and conceptions. Thus we find England today with both hands extended toward Germany, in the one a sword longer and sharper than any she has yet wielded in

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the shambles of the Western trench line; in the other an olive branch, whose leaves shine with reflections from the light of liberal thought and magnanimous intent.

The sword to which Mr. Lloyd George refers is the two-edged sword to which Paul alludes, the sword of the Spirit, the word of God, with which Christ will end all wars. The significance of these spiritual messages, given to a world held in tyrannous bonds of oppression and fear —given through the highest representatives of America and Great Britain, cannot be over-estimated. They are prophetic of the hour, when England and America, forgetting past differences will unite, as representative sons of Joseph.

America will bless the nations—restore to them their birthright of "Life, Liberty and the pursuit of Happiness"—will lead all who are awake to the significance of this unparalleled hour of horror, in the final struggle for victory over the forces of evil and the revelation of "peace on earth, good will toward men," when Truth shall be no longer "on the scaffold," but shall reign forever upon the throne of God.

Although of Southern birth, I have always protested against human slavery, whether physical or mental. Throughout my public and private utterances I have advocated divine democracy and shall continue to differentiate between it and human democracy, which unless opposed by righteous women and men ultimates in human autocracy. Divine democracy, the law of right, truth, justice and mercy, will finally govern all nations upon the earth, hence the necessity of a national anthem which expresses this divine democracy.

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The Following Article Was Written June 22, 1918

American citizenship is the highest symbol we have of divine democracy, in which all men are created equal. This spirit of democracy, which impelled the founders of this nation to rebel against autocracy and tyranny, is not represented by "The Star-Spangled Banner." America is a great nation, and is equal to meet the demands of her people to produce a national anthem which will represent and honor her, and which will be American in origin and sentiment.

It is not diffcult to understand why the American people, whose pioneer hunger for liberty, blazed forth in their glorious struggles for religious freedom: it is not difficult to understand why they not only resist learning and singing "The Star-Spangled Banner," but, up to the present time, have refused to establish it as the national hymn of America. The ceaseless yearning for the inalienable rights and "liberty of the sons of God," which gave birth to our Republic, is still the vox populi of America, which was founded on religious aspirations, developed by religious conviction, and can only advance under the leadership of spiritual ideals. Our national voice cannot, will not be hushed in its legitimate protest against the adoption of a national anthem, whose origin is the antithesis of the light upon which this nation was founded, and which our flag symbolizes—true democracy.

It is significant to note just here that three hundred years ago a brilliant star (Keppler's) appeared in the heavens, at the time that the Pilgrims were making their greatest struggles

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for freedom, in England, and were preparing for their exodus from the bondage of despotism and European autocracy. The first successful English settlement of this nation, at Jamestown, Virginia, and the beginning of the Colony of Virginia, also occurred at this time—1607.

The American Congress, on June 14, 1777, resolved that our flag of alternate stars and stripes should express unity through its stars, "white in a blue field, representing a new constellation." The constellation Lyra (lyre, harp), typifying harmony and unity, probably suggested the adoption of stars to represent a new group of states among the nations.

The wise men of that day saw the significance of the star in our flag, with its beautiful symbolism of the light which guided our Pilgrim forefathers and mothers in 1620 to the establishment of a nation on these shores, which nation was founded on the rock, Christ, Truth.

This guiding star—the light of truth and brotherly love—shone with increasing radiance, in 1776, as it approached the cradle of our newborn republic. Its undimmed lustre guided the fathers of our infant nation and the creators and signers of our Declaration of Independence, just as clearly as the star in the East two thousand years ago, led the wise men to the cradle of Christ Jesus, the Son of God, the Light of the world. One hundred and forty-two years later, on June 8, 1918, again appeared a new star. I quote from an article by Isabel M. Lewis of the "Nautical Alumnae" of the U. S. Naval Observatory, which appeared in "The Evening Sun" of June 15th:

> There suddenly appeared in the heavens, in the constellation of Aquila, the Eagle, the most brilliant temporary star or Nova, that has been seen since Keppler's star suddenly flashed into view in 1604, more than three hundred years ago. . . . On June 3, 1918, this wonderful star possessed its normal brightness, for the past thirty

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years having appeared as a faint star of the eleventh magnitude. Because of clouds, no plates were exposed on June 4th, 5th and 6th. On June 7th, the star appeared as a sixth magnitude star just at the limit of visibility to the unaided eye. Its brightness has, therefore, increased more than one hundredfold in less than four days. On June 8th, the memorable day of its discovery, it had become a star of the 0—5 magnitude, and was a magnificent blue white star, . . . shining all the more resplendently since it appeared in a part of the heavens where few first magnitude stars appear.

Of parallel significance is the fact that America's first victory in this world-war, won through the magnificent bravery of the United States Marine Corps in France, occurred during the week of June 3rd, as the light of the new star gradually revealed itself. The culmination of this victory came on June 8th, when this new heavenly visitant burst forth in unprecedented radiance, and on June 9th, when it attained what now appears to have been its maximum brightness.

To the wise men of today, those who are reading the signs of the times and the signs of the heavens—those who know the noble significance of the Great Seal of America, this latest phenomenon, the appearing of the "new blue white eagle star" (Nova Aquila)—number three, portends the imminence of a great light which will burst forth in our national consciousness. (The number three signifies completeness.) This third great star—this trinity of light—indicates the coming of the "Prince of Peace," who will rule all nations with the light of justice, truth and love. This light will be visible to all who have eyes (spiritual discernment) to see, and will express itself in a new national anthem whose harmony will be heard not only nationally, but universally. It will proclaim the senti-

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ments of the true American, loyal to the spirit of 1776. The spirit of true democracy and the brotherhood of man must find utterance through Americans in a national anthem, which will emanate from the same spiritual impulsion that actuated our forefathers and mothers. Just here it is well to remember that the first white man to put foot on this American continent was the Norseman, Lief Ericson, who planted his standard about the year 1,000, near New Bedford, Mass., and we learn from historical authorities that even then he came "to attempt to establish Christianity." It is significant to note that the first report of this discovery of the new star came from Massachusetts. Further quoting from the official report of the Naval Observatory, we learn that "the exact cause of the sudden and tremendous increase in the light-giving powers of the star are still in doubt."

I repeat, those who read the signs of the times are not in doubt as to the tremendous increase of light—the increase of spiritual power, which will bring this world-war to an end. It is the second appearing of Truth and will ultimately reveal to the world the eternal fact, that America is the birth-place of this second coming. The star of Bethlehem has been the guiding light throughout the ages. This nation's God-appointed mission is to radiate unceasingly the light that gave it birth; to draw unto itself its "sons from afar" and its "daughters from the ends of the earth" (Isaiah 43:6) who are seeking the "glorious liberty of the children of God"—their legitimate divine birthright of spiritual freedom—divine democracy.

The word flag is derived from a root signifying to fly. Can our flag, with its shining stars, which symbolize life, light, liberty, loyalty and heavenly harmony, and which must be a beacon light to the suffering nations of the world, be logically unfurled to music which came from darkness and bestiality?

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The music of "The Star-Spangled Banner" is the music of an old English drinking song, written for the Anacreontic Society of London, about the time our ancestors were struggling to break the shackles which fettered them to European autocracy, and which prevented them from worshipping God according to the dictates of their own conscience. This song was sung during their "frequent convivial meetings at the Crown and Anchor tavern." Later it was famous and in constant use in all the celebrated taverns in London and throughout Great Britain. The original verses of the music of "The Star-Spangled Banner," entitled "To Anacreon in Heaven," pay tribute to Anacreon, a court singer and poet of ancient Greece, whose royal appointment was due to his special ability to glorify, in song, Venus, Bacchus, and other heathen gods and goddesses. No idolatrous royal feast was complete without his presence. The Belshazzars of that epoch perpetuated his memory by a statue raised to him in the Acropolis at Athens in a "state of vinous hilarity."

The loyal Americans of this hour, who retain and defend the spirit of 1776, the spirit of the Pilgrim Fathers, who planted on this soil the standard of liberty and "freedom to worship God," indignantly protest, rebel, against the perpetuation of "The Star-Spangled Banner," because it is *not* American, because it is of Bacchanalian origin, and because, metaphysically, it can never be separated from the *mental* influence which it exhales and by which those who sing it are more or less mentally inoculated. It is deadly in its insidious mental poison and is the camouflage of the life-giving power of the great Principle upon which this nation is founded.

Our great "drive" for spiritual liberty cannot be impeded in its on-coming might by singing of "bombs bursting in air," suggesting destruction and death, "rockets' red glare," and their 'lent ancestor, Anacreon. Let us not forget

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that Anglo-Saxon unity must be divinely established before this barbarous massacre of human beings can be brought to an end. This mighty spiritual struggle for emancipation from material autocracy, as opposed to divine autocracy—the law of God—is being retarded every time "The Star-Spangled Banner" is sung, with its allusion to England as the "foe's haughty host, . . . whose blood has washed out their foul footsteps' pollution."

While I would not detract from the spirit of patriotism which incited Francis Scott Key to write his verses, and set them to this music, we need to remember that we are advancing at a tremendous rate of spiritual unfoldment. The law of progress is divine and immutable. The conditions and demands of this vital hour in the history of the world, are not those of a century ago, and the twentieth century true American refuses to conform to these demands.

> They must upward still and onward,
> Who would keep abreast of Truth.
>
> —Lowell.

This hour is one of revelation, bringing the absolute necessity for purity of purpose, righteousness of action—in fact, what America professes to stand for and is fighting for today, which is held up in this international warfare for other nations to adopt—a true idealism, divine democracy.

I again emphasize the fact that "The Star-Spangled Banner" in every way expresses the opposite of these ideals.

I quote a few excerpts from the six original verses written as a tribute to the Greek idolater and entitled:

"To Anacreon in Heaven"

Each verse ends with a repetition of "Entwine the myrtle of Venus with Bacchus' vine." We, as Americans, are singing "The Star-Spangled Banner" to the music originally set to these words:

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To Anacreon in Heav'n, where he sat in full glee,
A few sons of harmony sent a petition,
That he their inspirer and patron would be;
When this answer arrived from this jolly old Grecian.
Voice, fiddle and flute,
No longer be mute,
I lend ye my name, and inspire ye to boot;
And beside, I will instruct ye like me to entwine,
The myrtle of Venus with Bacchus' vine.

. . . . . .

The yellow hair'd god and his nine fusty maids,
To the hill of old Lud will incontinent flee . . .

. . . . . .

Next Momus got up with his risible phiz,
And swore with Apollo he'd cheerfully join . . .

. . . . . .

And swear, by old Styx, that they long should entwine
The myrtle of Venus with Bacchus' vine.

Let Americans question the subtle influence which induced them to accept, temporarily, as the sentiments of the American people, that which is so contrary to the spirit of the Pilgrim Fathers, who established this nation. What influenced Americans to endorse the music which came forth as a tribute to a pagan idolater? What caused them to repudiate the spirit which actuated our forefathers to build this nation upon the rock—Christ—Truth? The corner-stone of their building was, is, Christ. "Where the spirit of the Lord is, there is liberty" (II Corinthians 3:17). Why are true Americans today strenuously resisting this Bacchanalian song, with its unceasing insistence upon inseparably entwining "the myrtle of Venus with Bacchus' vine" with our flag, which flag represents our national standard?

It is the same conflict between spirituality and materiality that has caused every war in the

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history of the world. "To be carnally minded is death." "To be spiritually minded is life and peace," St. Paul declared. America is the spiritual battle-ground, where the mental combat—Armageddon—is today being fought. Only consecrated warriors for true democracy can enter this arena of conflict and win the victory—the supremacy of Truth.

It may not be inappropriate to quote, just here, Washington's immortal words, spoken at the great Constitutional Convention at Philadelphia, 1787: "Let us raise a standard to which the wise and honest can repair. The event is in the hands of God." Is this standard—or flag—raised, uplifted, when "The Star-Spangled Banner" is sung? America must produce its own national anthem, or we are again under the bondage of heathen mythology and European autocracy. This country will not be free until she expresses herself in her own anthem, which will be born of American high ideals, and which will make good her claim to the right to worship God according to the dictates of her own conscience. This consciousness, in the Pilgrim Fathers, resisted bondage to heathen gods, and they trusted the word of God, found in Exodus 20: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." *"Thou shalt have no other gods before me* [Spirit—God]," was the spiritual ensign which was ever uplifted by our forefathers and mothers in their struggle for liberty—harmony. Its mighty power inspired, guided, strengthened and sustained them in their pioneer efforts to establish this nation. This ensign or standard cannot be lowered by association with and perpetuation of a tribute to a bestial pagan hero, whose claim to fame is based upon the very qualities that moved these intrepid fighters for divine democracy to rebel, and leave their native land.

They sought in America a resting place, a new world, which meant to them freedom and the right to worship God. Americans today

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fully realize the tremendous import of their (the Pilgrim Fathers) exodus from "the land of Egypt—the house of bondage"—autocracy and despotism—into the promised land, America. Progress forces obedience to the law of God, and will compel the true American to restore this pioneer spirit, the spirit of '76, and America will continue to remain a nation under the guidance of the God of our fathers. This guidance has resulted in a great and prosperous nation, capable of producing its own national anthem.

Only those who are dwelling in the same "house of bondage" today can wish to degrade our beloved country by their insistence in clinging tenaciously to "The Star-Spangled Banner," and their stubborn resistance to the national demand for a national anthem, which in divine law and order can only come forth from the same fountain-source of inspiration from which this nation drew its existence.

Again I say America must rise to her God-appointed mission of spiritual leadership. She must tenderly lead all who are hungering and thirsting for light to this "fountain of life" in whose light they shall "see light" (Psalm 36)—not darkness and death. This Life is today pouring forth its *living* waters to humanity. It is the light which is shining through the darkness—the luminous star which heralds the dawn of a new era. My personal conviction is that its spiritual animus has been evidenced in this recent phenomenon of the new star, which will once more lead the wise men of all nations to the cradle of a new birth—the light within—the revelation of man governed by God—true democracy.

France, our sister Republic, recognized and symbolized this true democracy—and America's part in its establishment—when she sent us, in 1885, the Statue of Liberty.

A French general when addressing our troops, recently, in France, said: "This year Joan of

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Arc is come again. Her name is America, young, strong, pure and brave."

It is no chance correlation that unites the 4th of July and the 14th of July as the two great world struggles for liberty. The perpetually illumined woman in our harbor, holds aloft her lighted torch, in her right hand, points upward and whispers to the suffering children of other lands their immortal birthright: "Liberty." Her gentle beams guide them tenderly into the arms of this great mother city—the gateway of our United States of America. Her effulgent light symbolizes the trinity of universal democracy—liberty, equality, fraternity—which France has emblazoned on her national standard. It is the same tri-unity of light which the three stars represent and its dawn was breaking for France when our Revolution, with her help, ended.

Americans must sing to the longing world, through America's national anthem, her establishment of this government—of universal divine democracy, which will ultimately reveal world-wide brotherhood. A nation under the rule of supreme good, governed by Truth—Christ, justice, mercy and brotherly love, would soon realize in phenomena, peace on earth, good-will toward men—the principle upon which this nation was established.

The celebration of our approaching Independence Day, July 4, 1918, should bring with it a realization of its solemn and sublime import. The mental battle that is being fought in our national consciousness today is bringing emancipation from bondage to a false mentality from which proceeds war, pestilence, famine, sorrow, death. It is our third and final struggle for freedom. In 1776, we won our political independence, through our conflict with Great Britain. In 1865, came our second and greater victory—the cessation of physical slavery, and the glorious birth of a unified national consciousness. In 1915, North, South, East and West, were celebrating that great moment in our n-

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tional history, and reverentially paying a united tribute of affection and appreciation to Abraham Lincoln. His immortal words had been spoken:

> We here highly resolve . . . that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

Are we in truth a great democracy, in the true sense of democracy, when the right of self-government is denied to large numbers of patriotic American men and women, through the attempt to force them to accept and sing a national anthem, which repudiates, by its every expression, Lincoln's immortal, sublime definition of democracy and also the principle which inspired Thomas Jefferson when he wrote the Declaration of Independence?

President Wilson, in his last speech in New York City, on May 18, 1918, said that the whole world must be made "democratic in the sense of community of interest and purpose." He further added:

> If you could read some of the touching dispatches which come through official channels—for even through those channels come voices of humanity which are equally pathetic—if you could catch some of those voices which speak the utter longing of oppressed and helpless peoples all over the world, to hear something like the "Battle Hymn of the Republic," to hear the feet of the great hosts of liberty going to set them free, to set their minds free, to set their lives free, you would know what comes into the hearts of those who are trying to contribute all the power they have to this great enterprise of liberty.

In a later message to the Italian residents of the country, on May 24, 1918, who were celebrating the third year of Italy's entrance

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into the war, President Wilson makes this statement:

> . . . and this great war, in which is being fought out once and for all the irrepressible conflict between free self-government and the dictation of force.

This brief message of vital import will be recorded in history as the voice of our Chief Executive at this hour, announcing his desire to stand by Washington's immortal declaration to raise a "standard to which the wise and honest can repair."

It is a cause for gratitude that President Wilson does not cite "The Star-Spangled Banner" as a medium for freedom to which "the great hosts of liberty" can march. As noble as Mrs. Howe's verses are, the music to which they are sung came from Africa, and brings only memories of internecine strife. The music of "John Brown's Body Lies Mouldering in the Ground" does not "raise the standard" of life, or spirituality. The democracy "of community of interest and purpose" of which President Wilson speaks, was seen and announced by the Revelator in his Apocalyptic vision of the "new song" of the "redeemed . . . of every kindred, and tongue, and people, and nation . . . and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 5:9, 11).

Is not this prophetic statement being fulfilled in the great community spirit which is sweeping through this nation which gave it birth? Its founders never ceased their battles for the establishment of the harmony of true brotherhood.

When George Washington, Commander-in-Chief, solemnly gave the great message of the Declaration of Independence to the army, our new-born citizens knew they were no longer Colonials, Provincials, Englishmen, Pilgrims, Huguenots, but brothers—free Americans and citizens of the Republic of the United States,

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members of a democracy whose corner-stone was "that all men are created equal." Thomas Jefferson's seal was "Rebellion to tyrants is obedience to God." His work must be fulfilled by the "raising of a standard today to which the whole world can repair." The event is indeed in the hands of God.

Again, I repeat, the star of Bethlehem is the light of the ages. Two thousand years ago, it led to Bethlehem. Three hundred years ago, to America, where today its full significance is typified by the recent appearing of the new star, Aquila (eagle) number 3. Its light will ultimately reveal to all men a new Declaration of Independence, emancipation from *mental* slavery, as humanity discerns, through spiritual understanding a Creator who is divine, universal Life and Love.

The national anthem of America should express this light, and its sublime dignity of rhythm and harmony will attune all men to its quickening call. "The feet of the great hosts of liberty" of which President Wilson spoke, will keep time to its music, and all men throughout the world will finally march shoulder to shoulder under its unfurled banner of Love.

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CORRESPONDENCE

Resulting from the Circulation of the Pamphlet Entitled Words and Music of "The Star-Spangled Banner" Oppose the Spirit of Democracy which the Declaration of Independence Embodies

(Copyright, 1918, by Kitty Cheatham)

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274 Madison Avenue,
New York City.

August 15, 1918.

Dear Mr. F... :—*

I am impelled to send you the enclosed pamphlet, though its substance matter is the antithesis of the sentiments, which I heard you express recently at Columbia College. I am sure, however, you cannot fail to feel the sincerity of my convictions, as well as the logic of my statements. I have gratefully and voluntarily entered the arena of conflict, as I know the standard—or Principle—for which I am fighting —the allness of Love and the *ultimate revelation* of the brotherhood of man. I do not mean the carnal man and his present activities, which are only too apparent in this world-war, with its pitiable exhibition of Cain again slaying his brother, but I refer to God's man, made in "His own image and likeness," who is coming forth in these latter days. This is the ideal Christ man, whom Christ Jesus represented and ex-

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*The recipient of this letter is the Editor of a well-known musical journal.

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emplified in his victory over the qualities of the carnal mind.

These evil thoughts are externalizing themselves in the universal war. Paul describes the carnal man as ultimating in death, the result of "idolatry . . . hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkeness . . . and such like" (Galatians 5:20,21). I shall not sheathe my sword—the sword of Truth, the word of God—until this battle between good and evil, right and wrong, is won.

Christ Jesus proved the potency of truth by his mighty works, by his stern denunciation of the qualities of Pharisaism, hypocrisy, animality, greed, and all that would oppose the operation of the immutable law of Truth and Love, that he obeyed and demonstrated. He did not cease using this mighty word of God until he had finished his fight. Then followed his blessed benediction, "Peace I leave with you, my peace I give unto you" (John 14:27). He demonstrated the eternal life with which God endowed man. He proved that his "weapons . . . are not carnal, but mighty through God to the pulling down of strong holds" (II Corinthians 10:4)—evil in all its forms.

The Christian soldiers today who have enlisted in the army of Christ will fight on to final victory. The "prince of this world"—evil thoughts and evil thinkers, for the two cannot be separated—cannot terrify or intimidate Truth's standard-bearers, nor can they hush the voice of God's representatives, who say with Gamaliel, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38, 39). Centuries of material history have never altered this omnipotent, unchanging law of truth and justice.

I *know* my *mission* as Joan of Arc knew hers, and like her I will fight to keep the standard of my beloved country eternally uplifted. This is the *final* battle between the forces of good

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and evil. Victory is imminent for those who understand the spiritual import of this great hour, and who are willing to stand in the front ranks of the *mental trenches,* panoplied in an invulnerable armor of spiritual understanding. These soldiers, on the battlefield of Christ, are proving, as did Daniel, the allness of Love and the impotence of the animal qualities of the carnal mind, that would destroy God's ambassadors.

I note, with joy, these words of General Pershing to his soldiers in today's "Times:"

> You have the unconquerable spirit of men who fight for their ideals . . . hardships will be your lot, but trust in God will give you comfort . . . temptations will befall you, but the teachings of the Saviour will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country.

On the editorial page of this same issue of the "Times" I also read these lines—the concluding ones in a poem entitled, "More Light," by Eleanor Van Allen Furman:

> O light of love of God, shine clear and true!
> O love of gentle Nazarene for man, lead firmly on!
> More light! more light, through the dark seas
> Of this world's bloody strife!
> Lead Thou our old Ship o'er thought fogs and shoals,
> To Freedom, Justice, Liberty—to anchorage in Thee!

Surely, dear Mr. F..., you will perceive the great spiritual significance of these messages and the fact that God is raising up His messengers to reveal this light of Love to hungering humanity.

I noted also the French ambassador's com-

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munication transmitted yesterday through the State Department, the House and Senate, expressing the gratitude of France for our national celebration of July 14th:

> The moral kinship existing between two peoples, equally ready to fight absolutism, tyranny, injustice, brutality, and whose national fete days, both dating from revolutionary times, have the same meaning, which is emancipation. We hope the end of the present conflict may not be far removed. We know that it will not occur before our common aims have been fully achieved and before what the 4th and the 14th of July stand for has been definitely secured—the end of tyranny.

"The Star-Spangled Banner," with its indisputable origin in tyranny, autocracy, and degeneracy, came forth at the time the French revolution was smoldering, and its sentiments are the reversal of the great ideals for which France and America fought—liberty and true democracy.

Let me quote from an article in "The Evening Sun" of August 12th, entitled, "The New Fourth of July—A British view of the changed aspect of Independence Day," by Donald MacFayden in the "Contemporary Review:"

> Every historic event is liable to reassessment in the light of later events. A change in the national outlook may at any time set a past event in a new synthesis. When Germany, taught by Nietzsche, said, "We have done with the slave morality of Christianity; we want a master morality with ourselves as masters," England and America replied with the words of Lincoln: "I should not wish to be a slave, as I should not wish to be a master. Whatever differs from this and in the measure of that difference is not true democracy." . . . When Germany of-

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fered to cover the world with a scientific Kultur, Britain and America instinctively repudiated the offer. They accepted the challenge as a new phase of the old conflict against "the world, the flesh and the devil." The battle for a spiritual interior, a spiritual meaning of life and a Christian civilization is not a new one for us. Whatever vitality and dignity the mental life of the English speaking peoples have had for the last 25 years has come from the men who have rallied round this standard.

Dear Mr. F..., this is the "standard" around which I am rallying my spiritual, mental forces. The insistence upon perpetuating darkness and schism, which "The Star-Spangled Banner" represents is, I have been told by some in the highest authority, nothing more or less than German propaganda, working to keep alive the spirit of animosity between England and America. It must and shall cease. True Americans are demanding and taking possession of their spiritual birthright of "Life, Liberty and the pursuit of Happiness," and will share eventually this birthright with their Anglo-Saxon brothers, who, with them, will lead all nations out of the misery and darkness of hatred and animality into the Light of Life and Love, the source and supply of man's real spiritual individuality.

Faithfully yours,

(Signed) KITTY CHEATHAM.

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274 Madison Avenue,
New York City.

August 22, 1918.

My dear Mr. S...:—*

I am in receipt of your kind letter and fully appreciate your frankness in stating that you do not agree with the sentiments which I expressed in my pamphlet, entitled, "Words and Music of 'The Star-Spangled Banner' Oppose the Spirit of Democracy, which the Declaration of Independence Embodies." You say:

> I know of no reason why the spirit of the song has in any way been affected by the present situation. You might even carry such ideas further, and suggest that the Bible be re-written because parts of it advocate tribal wars—or rather sanctions them; that the laws of Confucius be revised for English reading, perhaps, because they were written in a time not analogous to our own.

It is essential, dear Mr. S..., before I enter upon a discussion of the vital subject at hand, which I feel necessitated to do today, both in justice to you and to myself, that I state the *only* premise upon which I base my conclusion, viz., that there is but one Primal Cause—*one* eternal, demonstrable Truth, Mind, God, Spirit, immortal Life, immutable Truth, divine Love, which expresses itself in all that is good, spiritual, living, and true. Upon the premise that all causation is Mind and every effect a mental phenomenon, I take my stand. All phenomena, which appear to contradict this divine premise, proceed from a false mentality called, in Scripture, the "carnal mind," "the dragon," "the lie," "devil," or "Satan." An understanding of divine metaphysics, or the potency of spiritual thought-force, is absolutely necessary to apprehend and

*This letter is in reply to one received from the Editor of a well-known monthly magazine.

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prove the unerring, divine law of Cause and effect.

The "Standard Dictionary" gives the following definition of the word, "divine:" "Pertaining to, proceeding or derived from, or of the nature of God." The close study of divine metaphysics reveals the Primal Cause of all real existence to be divine Mind, the Principle of all real, eternal, harmonious phenomena. Christ Jesus grasped this spiritual fact of *real* being and demonstrated his divine individuality, or the dominion which the spiritual, or real man possesses. When humanity understands the law of eternal Mind or God and yields to the activities of this law of Spirit, whose phenomena are eternal consciousness—dominion, love, joy, and peace—man will behold "a new heaven and a new earth" (Revelation 21:1).

Through the horrible phenomena which the carnal mind is presenting in this world-war, there will come an awakening from the belief in *two* powers, good and evil. The twentieth century thinker will be compelled to choose between good and evil thinking, or the right and wrong cause. There is a little verse that applies right here:

Every thought is an embryo.
Every word is a planted seed.
Look to it well that the seed you sow
Be for the flower and not for the weed.

The present condition of the world clearly shows that the "seed," or thought, has not been of the Spirit, eternal Life, Love, and Truth, but of evil thinking—hatred, malice, envy, jealousy, lust, greed, and desire for place and power—which results in sickness, suffering, sorrow, and death.

Let me continue the definition of "metaphysics:" "The branch of philosophy that deals with the conceptions or principles at the basis of all phenomena, including being, reality, substance." Again I repeat, that the immovable premise upon which I stand is that God, Spirit,

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Mind, is the one divine Principle "at the basis of all [real] phenomena, including being, reality, substance," hence any effect that proceeds from this Principle must manifest in quantity and quality the great First Cause.

Opposed to this spiritual fact of eternal being, with its infinite manifestation, or the spiritual universe, which only spiritual man can cognize, is a claim to another cause called, by Paul, "the carnal mind," with its effects, sickness and death. Paul said: "To be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6). This false mentality composed of fear, hate, jealousy, envy, pride of place and power, lust, greed, hypocrisy, the carnal mentality is manifesting its phenomena in the present world-war, as it has in all past wars, whose horrors, ever-increasing, must shock the twentieth century thinkers and awaken mankind to the necessity for an understanding of God's law and obedience to this law of Truth, from which proceeds all harmony. In fact the kingdom of heaven is within the man who is governed by the law of eternal Life, Love, and Truth.

The Mind of Christ, exercised through all who possess it, will bring to an end the warring elements, which are now under process of self-extinction.

The book of Revelation is open for all men to read. Therein are mirrored the phenomena of the carnal mind. Therein are also shown forth the omnipotence of God, good, and the reign of the real man who reflects the great causation, eternal Life, Love, and Truth. In the Scripture we read:

> I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live (Deuteronomy 30:19).
>
> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin

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unto death, or of obedience unto righteousness? (Romans 6:16.)

In fact, the Bible when spiritually understood is the chart of Life and unites man to his Maker, eternal Mind. The real man who reflects his Maker is, as a ray of the sun, never separated from the source and supply of his being, but ever radiating the Life, the Love, the Truth which constitute the real eternal man of God's creating, always visualizing his spiritual sense and always conscious that the kingdom of heaven is within him. Shakespeare said: "There is nothing either good or bad, but thinking makes it so."

The question of today is, which thought are we externalizing? The cause of the present world-war is unmistakable. Its continuance remains for humanity to decide.

Returning to the subject of this paper, I affirm that the "spirit" or source of the *words* and *music* of "The Star-Spangled Banner" has *not* been affected by the present situation, but has caused it. The chaotic condition of the carnal mind, including its unparalleled self-destructive elements, which threaten to involve the entire universe, are the same carnal mental forces that have operated in all the "tribal wars" of which you speak as being of Biblical record.

They who are working, in this hour, from a divinely metaphysical basis, perceive the activities of the same evil mentalities which have always worked through the highest representatives of temporal power, both before and after the Christian era. The more subtle phases of this material mentality are manifesting themselves today. "Truth" seems to be "on the scaffold" and

. . . Wrong forever on the throne,
Yet that scaffold sways the future, and
behind the dim unknown,
Standeth God within the shadow, keeping
watch above His own.

The good in humanity is fighting the final battle for emancipation from evil thinkers and

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doers. The sharp, mighty rebukes of the master Metaphysician, Christ Jesus, to the materialists of his day, who resisted and persecuted the Truth which he practised and demonstrated, may well be applied to these same offenders today: "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matthew 23:26). In other words, think spiritual thoughts which proceed from eternal Mind and the phenomena will be life and peace.

The carnal mind, called in Scripture, "Satan," must be seen and destroyed within and without, individually, nationally, universally, by an understanding of man as a mental, spiritual emanation of the divine Mind, God, before the reality of scientific being, man governed by the unerring law of Life, Truth, and Love, can be comprehended and demonstrated.

The height of spiritual revelation was reached and recorded in St. John's great Apocalyptic vision of "a new heaven and a new earth," which was simply and clearly defined by Jesus in these words, "For, behold, the kingdom of God is within you" (Luke 17:21).

I believe, dear Mr. S..., that the imperative demand for an earnest and serious investigation of the Science of real being, as taught and demonstrated by Christ Jesus, and in this age by his follower, the Discoverer and Founder of Christian Science, Mary Baker Eddy, will appeal to you.

All the so-called natural sciences, which man has striven to absorb throughout the ages, have been proved futile and powerless toward the solution of the tremendous issues that today are forcing themselves upon humanity. History is again repeating itself. Those whose dense materialism prevents them from spiritually interpreting the "signs of the times" as evidenced in the present world-war, will be suddenly aroused and sharply awakened by a great cataclysmic phenomenon, as prophesied by the Revelator:

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> And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven (Revelation 11:13).

To all who are governed by spiritual consciousness, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever" (Revelation 11:15). Spiritual understanding and the qualities of the Christ-mind will prove an invulnerable armor to the spiritually minded. Dwelling in the "secret place of the most High . . . under the shadow of the Almighty" they will be impervious to the deadly attacks of the poisonous gases and liquid fire —the phenomena of malice, lust, hatred, fear, revenge, hypocrisy, greed, and brutality.

Why does mankind resist the law of progress and refuse to "keep abreast of Truth"? Because it requires an effort to break the mesmerism of the Adam-dream, viz., a material generation which ends in suffering, sickness, and death. It is apparent that many are being shocked into resistance to the barbarity of the carnal mind and are being *forced* into obedience to the law of God for self-preservation.

I have received recently dozens of letters from persons of prominence in Europe and America, who represent governmental, academic, literary, musical, and social activities, and I am astounded that none of these correspondents seem to catch a glimpse of the scientific Principle of being, viz., that Mind, God, is causation, and that the Universe including Man is the expression of this creative Mind. They accept the evidence of the carnal mind as real and offer no resistance to mental influences, which hold them in bondage to sin and death. They seem unaware of the spiritual riches that come with the understanding that man governed by God and conscious of his eternal one-

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ness with his Creator has dominion over all the earth.

Jesus demonstrated his spiritual dominion through the overcoming, the destruction, of all the carnal elements which produce war, sin, and death. That he did not claim to be the only demonstrator of this spiritual sovereignty is substantiated by his own words:

> He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father (John 14:12).

He knew that his divine sonship and the ability to prove his power over sin, sickness, and death in their *destruction* and *disappearance* belong to all men.

All who today are applying themselves to the study of the Science of spiritual thinking and are assimilating themselves to Mind, or obedience to the law of God, are demonstrating, in greater or lesser degree, the royal prerogative of spiritual dominion over evil influences and are establishing or revealing God's law—divine democracy.

> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free (I Corinthians 12:13).
>
> God that made the world and all things therein. . . .
>
> . . . hath made of one blood [Mind] all nations of men for to dwell on all the face of the earth (Acts 17:24, 26).

Is not this a glorious Principle for which to fight and finally to demonstrate? Every man-made dynasty and temporal ruler must eventually yield obedience to the law of God—infinite Mind.

> The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God,

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The everlasting Father, The Prince of Peace (Isaiah 9:6).

One of the highest officials in our national affairs wrote me that it was quite proper to have the music of "John Brown's body lies a mouldering in the ground" for a national anthem.

Have we not seen and heard enough of the Adam-man and his activities, which began with Cain killing his brother Abel? Adam came from the ground and his collaborator, the lying, talking serpent, was cursed. What are the mental pictures that are being objectified in the press today? The headlines tell us that piles of mouldering bodies have been used as fortresses of defense by the enemy.

America was founded upon and represents an immortal Principle of Life and Light, and to suggest that her National Anthem should be expressed in music that emanated from the carnal mind with its bitterness, strife, mortality, and decay is preposterous. The calling of the people's attention to dead bodies "mouldering in the ground" should cause the nation to rise in rebellion against such mental pictures and to compel the children of the twentieth century to visualize this mental picture is beyond credence. God will never permit it.

The Christ-man has raised his standard of "Life, Liberty and the pursuit of Happiness." The evil thinker can no longer deceive the divine metaphysician, in this hour, with his chaotic phenomena, which have been shown as a bald imposition, having lost its former power to hold the people in bondage to sin, with its results, sickness, suffering, sorrow, and death. On Christ's banner is inscribed, "Let mental slavery be forever abolished!"

A prominent Editor writes me:

> I wonder whether it is possible, by any process of reasoning, to change a deeply rooted custom like that of singing a specific national song. I quite agree with you that the old anti-British feeling ought

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to be eradicated, but I do not feel sure that these people singing "The Star-Spangled Banner" associate its words specifically with Great Britain.

This is another evidence of a lamentable fact, that the people continue to accept time-honored customs, false theories, and defy the law of progress out of darkness into light, out of death into Life, out of the law of the carnal mind into the law of life, love, peace and joy—the effect of Spirit. Again I repeat, that there is but one Primal Cause, that is real, Mind, eternal Life, Truth, and Love.

The original words and music of "The Star-Spangled Banner" emanated from a false mentality, darkness and degeneracy and carry with them the mental animus of the carnal mind which perpetuates its influence in discord, death, and repeated wars. The music is an old English drinking song and its influence keeps active the intoxication of the material senses. The words are a tribute to a pagan idolater whose poisonous vine of "myrtle of Venus and Bacchus' vine" must be mentally uprooted and ultimately forever cast out of the Anglo-Saxon consciousness.

The spiritual union of England and America, and there is no other union, is God made. Its attempted disruption through the insistence on the perpetuation of "The Star-Spangled Banner" is a German propaganda and it must and shall cease. It had not occurred to me that this was German propaganda to keep up a former animosity, which existed between England and America, or Ephraim and Manasseh, until it was told me by those highest in authority.

The law of progress cannot be impeded, nor the struggles of humanity for emancipation from mental slavery be arrested. God will justify His word. I shall continue, like my ancestors, to fight for the establishment of the law of righteousness—divine democracy.

Your statement that I "might even carry such

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ideas further and suggest that the Bible might be re-written," I refute. The Bible is the inspired Word of God which does not need to be re-written. But to be *understood* it must be *spiritually* interpreted. The divine appointment or spiritual interpretation, with its accompanying spiritual vision, has always been revealed to God's highest representatives throughout the ages, from Moses to the present day. They have risen, through spiritualization of thought, to "discern the things of Spirit."

God, the great Principle of being, Mind, causation, has found a witness for Himself in every age, a mediator, to voice Him and to reveal His presence. Resistance to this revelation of the unfoldment of God's law was encountered by Moses, Samuel, David, Daniel, and all the prophets and culminated in the phenomenon of the crucifixion, when the carnal mind was stirred to its height by the power of Truth, which Christ Jesus demonstrated.

The carnal mind today shows the same spirit of rebellion against the divine demand to rise to spiritual thinking and its spiritual phenomenon —a world governed by Life, Truth, and Love.

The same inspiration which prompted the original writing of the Scriptures, in order that their spiritual meaning may be revealed and the answer to this query of Pilate's, "What is Truth," are being comprehended by the twentieth century searcher for the Science of being. Until this spiritual fact, or Science of eternal Life, is clearly seen and acknowdeged, the Bible is a mass of uncomprehended paradoxes.

There are thirty thousand different readings in the Old Testament and three hundred thousand in the New. Material conceptions of spiritual facts have clouded the light of inspiration and revelation throughout the ages. The world's most eminent authorities have agreed that the Bible has both a spiritual and material interpretation; hence the imperative need to spiritualize thought, which will reveal the priceless riches of spiritual understanding with

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its wealth of love, power, peace, and joy—man's eternal birthright.

Dear Mr. S..., will you please pardon me for imposing upon you a letter of such length; but the subjects which your letter has opened could not be briefly touched upon.

Trusting that you will be found among the twentieth century searchers for the Science of being and will aid in establishing divine democracy, I remain,

Very sincerely yours,

(Signed) KITTY CHEATHAM.

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274 Madison Avenue,
New York City.

September 1, 1918.

Dear Mr. W...:—*

Your kind letter of August 27th, I have read and deeply appreciate. It is most significant, that in the same post I received an excerpt from "The Literary Digest" of August 24th, which is in the form of an inquiry from Winnipeg, Manitoba, as to "Who wrote 'The Star-Spangled Banner'? When was it written; when was it first sung?"

The Editor replies, that the author of the present words, Francis Scott Key, "directed that it should be sung to the tune of 'Anacreon in Heaven,' composed in England between 1770 and 1775." The Editor adds: "'The Star-Spangled Banner' was first sung in 1814, in a tavern near the Holiday Street Theatre, Baltimore, by Ferdinand Durang." Is it not apparent to you, dear Mr. W..., why I will not, cannot, cease my legitimate warfare for the elimination of "The Star-Spangled Banner" from our national consciousness? It seems especially important to me, and equally so to you, I trust, as Baltimore is your birth-place, that we who are of Southern birth and tradition, need to awaken and quicken the American people to the necessity of ridding our beloved nation of this drunken song which had its first American hearing in a Southern tavern.

If this radical and imperative statement

*Mr. W... was formerly a member of our diplomatic service and has represented the United States in various ambassadorial and political matters, in practically every foreign country. He is at present rendering the nation valuable service as one of the official directors of a great philanthropic organization.

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startles you, let me remind you of the admonition of the Prophet Isaiah to

> The multitude of all the nations . . . that fight against Zion [the light of spiritual inspiration upon which America was founded]. Stay yourselves, and wonder; cry ye out . . . they are drunken, but not with wine. . . . This is a rebellious people . . . that will not hear the law of the Lord: . . . which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel. Because ye despise this word, and trust in oppression . . . and stay thereon: therefore this iniquity shall be to you as a breach ready to fall . . . whose breaking cometh suddenly at an instant (Isaiah 29:8, 9; 30:9-13).

All who heed the warning "shall have a song . . . and gladness of heart . . . the Lord shall cause His glorious voice to be heard" (Isaiah 30:29, 30).

The bacchanalian, pagan mentality from which "The Star-Spangled Banner" orginated in Greece, found its way to England, where the original music was written. It was transplanted to America, and must be finally uprooted and destroyed by those who have inherited and defended the spirit of the founders of our nation, whose ideals and destiny are perfectly expressed in these words:

America, America, thou gavest birth
To light that lighteth all the earth.
God keep it pure!
We love that onward leading light;
We will defend it with our might;
It shall endure!*

---

*Alice Morgan Harrison.

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For the endurance of the glorious radiance of this light, the spiritual power which animated our Pilgrim Fathers, I shall continue to fight until the battle for the supremacy of right over wrong, justice over injustice, love over hate, and freedom to enjoy "Life, Liberty and the pursuit of Happiness" is finally and forever won.

I note, with appreciation, that you have read "with great interest" my pamphlet "Words and Music of 'The Star-Spangled Banner' Oppose the Spirit of Democracy which the Declaration of Independence Embodies." You also say:

> In regard to "The Star-Spangled Banner," it has occasionally ocurred to me that something finer and more inspiring might be devised for a national anthem, but it is not easy to change a great national institution of that kind.

I agree with you "that something finer and more inspiring might be devised for a national anthem," but, dear Mr. W. . ., I must take issue with you over your statement that "it is not easy to change a great national institution of that kind." The Founder of Christianity, Christ Jesus, who demonstrated the power of spiritual thought-force over death and the grave, and whose divine standard of justice and truth is the light upon which this nation was established, gave his followers, of all ages, divine authority to uproot and "change"—destroy—every illegitimate national institution, in these words: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13).

"The Star-Spangled Banner" is not our official anthem, and therefore is not a national institution. It is an excrescence—an illegitimate branch that has been engrafted on the holy roots of our national consciousness. It is a blot on our escutcheon and in no way represents us in this momentous hour. A suprer

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power has evidently prevented the authorization of a hymn which does not express American democracy.

I quote from the Declaration of Independence:

> We, therefore, the Representatives of the United States of America . . . appealing [appeal] to the Supreme Judge of the world for the rectitude of our intentions . . . with a firm reliance on the protection of Divine Providence.

A noble, sublime, divinely inspired American anthem, upholding our national dignity, and expressing the spiritual ideals upon which we were founded, which ideals according to the law of progress are unceasing in their unfoldment in this new era upon which we are entering—such an anthem would be indeed a "great national institution" and would be welcomed by all patriotic Americans. It is not the desire of the majority of the American people to have "The Star-Spangled Banner" declared official. My profession brings me in touch with the people, and I know whereof I speak. They resist learning and singing it, and this fact foreshadows a demand of the people for an American anthem.

Some of the national anthems of today, according to this law of progress, will be replaced by those that express what America and the Allies profess to be fighting for—spiritual liberation. The development of France through suffering, will be expressed in higher ideals and a new National Anthem. "The Marseillaise" does not represent the France of today. It made an unforgetable impression upon me, when I listened to two thousand school children in France, greeting as many English school children, with "The Marseillaise." I quote excerpts from the printed translations that were used:

> Hateful tyrants, mischief breeding,
> With hireling hosts, a ruffian band.
>
> . . . . . .

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Their blood-stained banners rear.

. . . . . .

The vile, insatiate despots dare.
To arms! Your avenging sword unsheathe.

Is England aided in her struggle for divine democracy, while her people continue to sing:

The nations, not so blessed as thee,
Must in their turn to tyrants fall,
While thou shalt flourish, great and free,
The dread and envy of them all.
"Rule Britannia."

Do not these sentiments breathe autocracy, self-aggrandisement, and pride of power?

No truly "great national institution" would be susceptible of "change" because it would be logically a part of the immortal principle of "Life, Liberty and the pursuit of Happiness" which America, in her divine conception, expresses. America is an immortal ideal. We do not hear the people clamoring to change the Lord's Prayer, or the Declaration of Independence. These imperishable documents are great universal, as well as great national, institutions.

Only America could have brought forth the Declaration of Independence, for she, alone, of all the nations, apprehended her divine destiny and was spiritually anointed and prepared to give it birth. Its spiritual interpretation is what is needed at this hour of reconstruction. The good in humanity will fight for and will preserve the spirit of divine democracy which the Lord's Prayer enunciates. The world will never be made "safe for democracy" until men have been sufficiently purified, by suffering, to know themselves and their brothers as children of the one Father, one Creator, God. Then can they say in unity, and intelligently understand the meaning of its sublime import—"Our Father which art in heaven."

The work of the individual States of this nation, precedent to the signing of the Declaration of Independence, must serve as an ex-

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ple to the world today, as a world reformation is at hand. The leavening of Truth, the longing for spiritual freedom in individual man, gradually became a unified state of consciousness, and Virginia, in June, 1776, set the example for this nation, by declaring herself free and independent. She sounded the first great note in our national call for freedom. She was freedom's missionary who first rang our spiritual Liberty Bell. Names are symbolical and of vital import, and Virginia, whose name symbolizes purity, rose in fulfilment of God's law to her God-appointed mission. Maryland, her sister State, must rise at this great hour of world wide purification and claim her legitimate place in the reborn consciousness which is coming forth.

Massachusetts stood by the side of Virginia in her pioneer struggle, and I can conceive of no more inspiring picture in the history of any nation, than the gathering together at the signing of the Declaration of Independence of those great patriotic fighters for liberty; Adams—and Franklin (by birth) representing Massachusetts; Washington and Jefferson representing Virginia. At that moment there was no North and no South. All sectional and other differences had vanished in the one great purpose that lay before them—the foundation of the great Republic, whose light of spiritual democracy should be kept undimmed, as a beacon light for all men and nations to follow. Their first efforts were for the establishment of national independence. Jefferson expressed it in the following words: "Hostility against every form of tyranny over the mind of man." Just here, it is well to remember that Jefferson labored unceasingly for the institution of a law to "give freedom to all who should thenceforth be born in slavery."

We have arrived at a moment when this tyranny must be discerned in its true meaning. Mental slavery must be finally abolished, and this is the work, at this hour, of the *spiritual crusaders* for spiritual liberty. It means the destruction of every stone in the temple of *mate-*

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rial thinking with its phenomena, sin and death, and the revealing of the true temple "whose builder and maker is God"—spiritual thinking, with its phenomenon, eternal Life, expressed in a spiritual universe.

Had Lincoln listened to and obeyed the suggestion that it was "not easy to change a national institution"—human slavery—he would have impeded the revelation of this wholly spiritual building, or divine democracy, to which our nation must attain. The great liberator, President Lincoln, knew that the second great struggle for liberty was at hand, and that the blow for freedom from human slavery must be struck. He did not falter nor fail when his tremendous test came. He solemnly resolved that:

> This nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

The spiritual animus which moved him to act remains an *immortal presence* operating through humanity to free America from servitude to the carnal mind which is "enmity against God."

My sense of spiritual continuity impels me to quote these words of Mary Baker Eddy, the spiritual emancipator from *mental* slavery, who stepped into the arena of conflict as we were approaching our third and *final* struggle for freedom, at this momentous hour in our national history:

> God has endowed man with inalienable rights, among which are self-government, reason, and conscience.
>
> The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and

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abolish . . . the slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.

Legally to abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is a more difficult task. The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind (Science and Health, pp. 106, 225).

Just here, dear Mr. W..., long after the midnight hour, I put aside my pen to finish this letter in the morning, September second. This morning brings the President's Labor Day message, in which I am rejoiced to see that it emphasizes the very points which have impelled this letter. Permit me to quote the President's words:

Why are we enlisted? . . . Germany, it was [is] now plain, was striking at what free men everywhere desire and must have,—the right to determine their own fortunes, to insist upon justice, and to oblige governments to act for them and not for the private and selfish interests of a governing class. . . . It is a war of emancipation. . . . The soldiers at the front know this. . . . They are crusaders. They are fighting for no selfish advantage for their own nation. . . . They are fighting for the ideals of their own land —great ideals, immortal ideals, ideals which light the way for all men to the places where justice is done, and men live with lifted heads and emancipated spirits. That is why they fight with solemn joy and are invincible. . . . Let us make this, therefore, a day of fresh comprehension, not only of what we are about, of renewed and clear-eyed resolution, but a day of consecration also in which we de-

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vote ourselves without pause or limit to the great task of setting our country and the whole world free to render justice to all. . . . The light of a new conviction has penetrated to every class amongst us . . . and so we join hands to lead the world to a new and better day.

"The light of a new conviction" has indeed penetrated to the very heart of our national consciousness, and its pure effulgence must express itself in a national anthem whose harmony will resound to the uttermost parts of the earth. It must be American in its expression of spirituality and divine unversal love for God and man—the fundamental of all great, "immortal ideals" and the corner-stone—or the Rock—Christ—Truth, upon which the building of our nation was begun. The founders of America unceasingly declared for these ideals and in moments of great national stress, never failed to turn with child-like trust to the fountain source of all ideas—the divine Principle, Christ, Mind, eternal Life, Love, and Truth.

I stand immovable in my conviction, that the intrepid *spiritual crusaders* of today are clad in their shining mail of righteousness of purpose, their invincible armor of spiritual convictions, and the two-edged spiritual sword—the Word of God—with which they are mentally fighting, will not be sheathed until evil is destroyed, the world-war ceases, and righteousness reigns. It is because of my realization and deep appreciation of the great service you have rendered our beloved nation, dear Mr. W. . ., through your years of consecrated devotion to the "ideals of this land," expressed in your countless national and international activities, that I have written you at length.

I recall with great gratitude the many evidences I received of your courtesy and hospitality in Rome, Paris, and London. Mrs. W...'s graciousness and charm, I shall always remember and treasure. She represented to me the ideal type of noble American womanhood. As the offi-

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cial representatives, you upheld America's standard. This is why I appeal to you to give your spiritual support in the contest for emancipation from the mental slavery to hatred, fear, animality, death, and all that "The Star-Spangled Banner" expresses. Only love for God—good—for my beloved country, America, and for humanity could move me to take this stand. I am strengthened by the holiness of my purpose; my unchanging, immovable, spiritual conviction. With Martin Luther, I say: "Here I stand, so help me God, I can do no otherwise."

Faithfully yours,

(Signed) KITTY CHEATHAM.

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A PROTEST IN DEFENSE OF CHILDREN

Excerpts from Letters

It has come to me with overwhelming conviction, that I must add a final word of protest, against the determined insistence which has been obvious in these past few days, upon teaching the young children of this nation "all the words," as well as the music of "The Star-Spangled Banner." They who are in authority have announced through the press, that "night classes have been formed for alien children," to teach them—as "their first lessons in English"—as well as to "learn in their own language all the words of the 'The Star-Spangled Banner.' "

I rise, in righteous indignation against the inoculation of the childhood of this nation, with the mental poison of hatred, autocracy, fear, animality—the warring animus that this song expresses. I have the support of large numbers of loyal, intelligent American citizens. My life work, through my art, has been to protect the youth of our beloved country, against the influences, mental and audible, which are endeavoring to dominate them today. In my efforts to impress spiritual ideals upon the children of this country and throughout Europe, I have discovered that the "children of a larger growth," have imbibed the spirit of American ideals, as established by the makers of this nation.

The old fetters cannot be forged anew upon our children, nor the alien children, who come to our shores to become American citizens, obedient to the law of democracy. Their allegiance to foreign autocracy ceases, when they, voluntarily, become American citizens. Every carnal quality (or material thought) which "The Star-Spangled Banner" expresses, is a false stone which can find no place in the spiritual structure, or true democracy, which America symbolizes.

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Our President, Woodrow Wilson, in his messages, particularly in his Labor Day message (September 2, 1918), has emphasized the holding aloft unceasingly of the great "spiritual ideals" for which America stands. He has striven to exalt the nation to the attainment of these ideals.

I ask, do we, as a nation, honor and are we loyal to our President and are we co-operating with him in his struggles to establish true democracy which will reveal the brotherhood of man and forever end wars? Are we patriotic American citizens if we do not, in every way in our power, support our President in his spiritual ideals? Let me repeat his words:

> Our soldiers . . . are crusaders. . . . They are fighting for the ideals of their own land—great ideals, immortal ideals, ideals which light the way for all men . . . where men live with lifted heads and emancipated spirits.

As I am writing this, a letter comes to me from one of the best known editorial writers in this country. I quote his words:

> Your "protest" is noble. You are a brave, sincere fighter and your cause is just. I am wholly with you in spirit though it is impossible for me to print anything of this nature. The country at present is under the sway of Chauvinism. The world at present is hysterical, or, as a better simile, drunk. An intoxicated man gets a fixed idea and it is futile to argue with him. He must be humored or he becomes riotous. No matter how sincere you are in espousing his cause he sees in you an enemy if you try to show he is wrong in anything. You remember Romain Rolland, one of the greatest writers of France. His heart was wrapped up in the honor of France, but he wrote that he could not hate any one. The wrath of the frenzied

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world fell upon him and no one hears his name now.

Whenever I hear "The Star-Spangled Banner" I see, in fancy, men holding aloft mugs of beer and lauding drunkenness, and the picture is not pleasant, especially when I imagine the shades of these merry-makers in the Crown and Anchor Tavern, laughing at the thought that the greatest country in the world is using their old beer song as its standard. Think of a great, brave knight of the middle ages entering the tournament with the wig of the King's fool on his helmet as a standard! The world will soon be forced to be sober and thoughtful. Then it will listen. The world needs teachers of truth. I thank God that you are one of these teachers.

The world is *now* listening and is obeying the Word or Truth.

> In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

By the same post which brought the above letter, came one from the head of one of the largest business corporations in the country. He says:

> I thank you sincerely for sending me your treatise on "The Star-Spangled Banner," and in the main, I heartily agree with the stand you have taken. I trust your campaign will gather momentum and effect. If this war should bequeath us a truly national anthem, worthy of our land and its people, posterity would find in that result alone an outcome worthy of the cost. And considering the power of music over the human soul, they would be right.

Lloyd George emphasized the same sentiment in the press today (September 12, 1918):

> This must be the last war. . . . There

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is no compromise between freedom and tyranny, no compromise between light and darkness. I know that it is better to sacrifice one generation, than to sacrifice liberty forever. That is what we are fighting for, and Heaven grant that we fight through to the end.

One of our Government officials writes:

I have just received and read with great delight your beautiful, eloquent, and refreshing exposition of true American ideals, voiced in your convincing protest against the archaic music of "The Star-Spangled Banner." Your sentiments are wholly in accord with mine, as I have often expressed them. The music should be American in spirit and origin.

This war is bringing a spirit of better understanding, of sympathy and co-operation between the hitherto separated, if not antagonistic classes of people, and out of this spirit will come the evolving of a universal democracy. I look forward to enfranchised woman as the chief force which will enlighten and liberate mankind and put an effectual end to war and all of its horrors.

I was a friend of your Uncle Frank's, dubbed "Fighting Frank." . . . I hail you as a brilliant apostle of liberty and send you my hearty salutations on this birthday of our political redeemer, Lafayette.

An American sculptor of national and international distinction and the father of two little children writes me:

I am thoroughly in sympathy with you and the deep religious impulse that must leaven any great movement and such nations as reach the full consciousness. They have entered the Garden of Gethsemane in this great struggle and will be in every way sanctified and bettered by it.

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Belgium and Servia and France—and lately England—have reached the condition where sacrifice is simple and natural and easy to all who can have anything to give, that their people, freed and incorrupted, may go on. America has not yet entered this vale of tears; I fervently pray every day that America will suffer and be conscious of a loss, for only in this way can she get any reward as a nation for the sacrifice of her people, as individuals.

A Supervisor of Music, who is also Director of a large orchestral society in a western city, states in his letter to me:

. . . I heartily agree with all you say in regard to "The Star-Spangled Banner." I appreciate your efforts to convince the American public of the great mistake they would make in adopting the above as their national anthem.

Apart from the unsuitability of the words, with the origin of which most people are familiar, the music to me seems absurd. . . . In my capacity of Music Supervisor for the city, it is my duty to saturate the children numbering over 10,000 with patriotism through song, and, of course, am compelled to teach and lead in the singing of "The Star-Spangled Banner" at all of the celebrations or community meetings. The third verse I have eliminated long ago and long for the time when some inspiring anthem will replace all of the verses of this most unsingable of all anthems.

If it is not asking too much I would like to have a number of "The Protest" for distribution where I know they would do most good.

Here's hoping that a great many more Kitty Cheathams will come forth and have the courage to say what they think in regard to this subject.

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I quote excerpts from a letter received from one of the best known church organists in the country:

> . . . I have read your protest with very great interest and I entirely agree with you that the original association of the tune of "The Star-Spangled Banner" must disbar it as our national anthem.
>
> It is to be regretted that our country was so entirely lacking in the matter of good musicians, that this tune came to be adopted.
>
> Musically, it is the despair of professionals who have endeavored to harmonize it with any coherency or interesting feature. . . .
>
> I had at least one great-grandfather in the continental army and my colleagues in the society of the Sons of the Revolution have offered prizes for the composition of a new national anthem, but so far none of those submitted have seemed to be of value.
>
> I thank you very much for the privilege of reading your very masterly article and will be glad if I can be of service to you.

The great leader of the new Czecho-Slovak nation, and a true ambassador of light, which I discerned in a personal conversation with him, wrote me: "I agree with you that this war is a fight not only for political, but for spiritual liberation as well." Of the hundreds of hymns and anthems that have been sent to me for my criticism, the following appeals to me as the most spiritual, the most soul inspiring, the most dignified, and the most representative. This anthem is entitled "Our America" and published by G. Schirmer, New York. It is wholly American and expresses the demand of our President for "spiritual ideals." In this hour we are longing for light. With the author of this anthem I cry out, "God keep it pure!" and with every effort at my command I declare, this Light shall endure.

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I quote the anthem in full:

Our America

America, America, thou gavest birth
To light that lighteth all the earth.
God keep it pure!
We love that onward leading light;
We will defend it with our might;
It shall endure!

America, America, our love of thee
Is freemen's love of Liberty,
The Spirit-blest,
Which holds high happiness in store,
When Right shall reign from shore to shore,
From East to West.

America, America, thy seer-graved seal
Foretells the perfect Commonweal
Of God-made men;
Its eagle with unwearied wings
Is symbol of the thought-seen things
Of prophets' ken.

America, America, on-pressing van
Of all the hopes of waking man,
We love thy flag!—
Thy stately flag of steadfast stars,
And white, close held to heart-red bars,
Which none shall drag!

America, America, in thee is found
Manasseh's tribe, to Ephraim bound.
By Israel's vow,
Whose destiny is heaven-sealed;
Far-spreading vine in fruitful field.
God's planting, thou!

America, America, faith-shadowed land,
Truth dwells in thee, and Truth shall stand
To guard thy gate.
Thy planted seed of potent good
Shall grow to world-wide brotherhood,
Man's true estate.

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America, America, the God of love,
Whose name is ev'ry name above,
Is thy defense.
'Tis thou must lead the longing world
From phantom fears to Love's unfurled
Omnipotence.*

If all seven verses are not sung it is suggested that the first, fourth, sixth and seventh be used.

I have never swerved from my unceasing efforts to hold aloft these ideals in my art and I shall continue my untiring endeavor to impart them to the children of this new era. A child's consciousness is virgin soil and every seed that is planted will bring forth its fruitage. The spiritually equipped teachers will see the result of their faithful stewardship in the springing forth of the immortal blossoms of love, joy, purity, unity, unselfishness—each are constituents of the spiritual armor, which will make our children invulnerable citizens of world-wide divine democracy.

They who are propagating this false teaching—who are implanting in this receptive consciousness the noxious weeds of "foul . . . pollution," "rockets' red glare, . . . bombs bursting in air," "foe's haughty host in dread silence reposes," will reap what they sow. These mental pictures will continue to externalize themselves in war and all for which war stands. But the "light that lighteth all the earth" is dawning upon the American consciousness and will dispel the darkness or false material thinking.

We are the United States of America and our God-made and God-won unity cannot be disrupted by such sentiments, nor can the children of this nation—nor the childhood of the world—be held in bondage to what they express. I came in close contact with thousands of our foreign born children, in work that I did in many

*Alice Morgan Harrison.

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of our large public schools. All the serious European problems—anarchy, Bolsheviki socialism—are smouldering in miniature among many of these children and young people. They are the living lesson books for their families, who generally do not know English and are unwilling to accustom themselves to conditions which the law of progress and our national standards are demanding of the children.

We do not wish to continue the Bolshevik *mentality* which will always end in anarchy. It must be rooted out of the plastic consciousness of these children. In its place pure democratic ideals must be instilled. If these children are to become our future citizens, they must become obedient to the laws of our land, and not continue to be subordinate to foreign autocracy.

Let me add one final word, Woe!! Woe!! to all who are masquerading as American citizens upholding democracy, while they are ignorantly or maliciously supporting autocracy. The effulgence of the oncoming Light heralds the noonday of divine democracy. The darkness which "The Star-Spangled Banner" has so long expressed *is dispelled,* and the new era appears.

New York, September 13, 1918.

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274 Madison Avenue,
New York City.

September 30, 1918.

My dear Mr. L...:—

There is no power in any resistance to the immutable law of God and to His Christ. Truth will finally rule mankind. Good is *now* ruling out evil, as is evidenced in the world-war. Christ is destroying that which has no right to exist, viz., sin and death, in individual and universal consciousness.

America, through Americans, is now demanding an ideal standard. They are revolting against the *reversal* of democracy, which has at last been exposed as nothing more nor less than human autocracy. They refuse longer to voice sentiments in word or song, which they heretofore ignorantly accepted, and to which they submitted, until compelled by spiritual progress to resist.

If this is "the land of the free and the home of the brave," let every American be *"free"* to *denounce low standards,* viz., hate, envy, greed, and human autocracy as suggested in some of the words of "The Star-Spangled Banner."

Let us hope that there is a majority of American men and women of spiritual aspirations and nobility of character, who are *"brave"* enough to defend our nation and the coming generation, from all who are attempting to deprive our country of an anthem, which would breathe the sentiments of true American manhood and womanhood.

Woe! Woe! to all who are unwilling to obey the immutable, irresistible law of righteousness. The people cannot be forever lulled or deceived by those who are attempting to defend the sentiments of "The Star-Spangled Banner" by quoting the last linest of the poem, "our cause it is just," and "in God is our trust!" The efforts to obscure the insidious suggestions of the death-dealing missiles, "the rockets' red glare, . . . bombs bursting in air," "foul footsteps' pollution," and "the foe's haughty host in dread si-

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lence reposes," are discerned and will be destroyed by the word of God, through Christ, who "is on the field, when he is most invisible."

I quote from your letter, "the good old pagan Greeks were worthy models for us. . . . man creates God in his own image." The Kaiser says *he* puts his trust in God and he is constantly appealing to this *god of his own creating*. Are you and I, dear Mr. L . . ., obeying the divine command, "I am the Lord thy God. . . . Thou shalt have no other gods [power] before me"—eternal Life, Love, and Truth?

With Paul, I have the moral courage to say to the scoffers of this hour, "THE UNKNOWN GOD, Whom therefore ye ignorantly worship, Him declare I unto you" (Acts 17:23). Do Americans express God—omnipotent good—eternal Life and Love through the words of "The Star-Spangled Banner," which breathe the sentiments of animosity and all the qualities of the carnal mentality in its opening verses?

I know that "The Star-Spangled Banner" can never be adopted permanently as our National Anthem. How do I know this? Because God—omnipotent wisdom and intelligence, the God of prophets, seers, Christ Jesus, Mary Baker Eddy, and their followers who possess the Mind of Christ—spiritual power—will prevent it. The God of justice and mercy is not expressed in a contradiction of Himself.

Through the Associated Press of September 25th was received this message from General Allenby: *"Our cavalry have rescued Nazareth whose supermen described Christianity as a creed for slaves."* One cannot fail to perceive the glorious spiritual significance of this tremendous statement. In the New York "Times" of September 26th, Alfred Noyes writes these lines:

The Emperor mocked at Nazareth
In his almighty hour.
The Slave that bowed himself to death
And walked with slaves in Nazareth,
What were His words but wasted breath
Before that "will to power."

. . . . . .

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The trumpet blows in Nazareth.
The Slave is risen again!
Across the bitter wastes of death,
The horsemen ride from Nazareth,
And the Power we mocked as wasted breath
Returns, in power, to reign;
Rides on, in white, through Nazareth,
To save His world again.

The hour of restoration of all that is *real* and eternal is at hand. America will *eventually* become "the land of the free." I claim and shall exercise my divine prerogative to voice my righteous convictions. I claim the liberty of a follower of Christ to protest against evil in all its forms and to establish justice, honesty, and righteousness. I denounce license, but I demand the privilege of an American citizen to speak, act and *live* according to the law of right and justice. I cannot submit to nor promulgate anything that is opposed to Truth, so far as I understand Truth.

On one side of the entrance of the Public Library on Fifth Avenue is inscribed: "Beauty, old yet ever new, eternal voice and inward man." On the other side of the entrance is inscribed: "But above all things Truth beareth away the victory." With the liberal and beautiful decorations, which during the war have appeared on Fifth Avenue, these reminders of the eternal Power and presence, or a God of Truth and Love, are the only ones I have seen on this avenue. Truth is *no longer* on the scaffold. The new era will float banners upon which will be inscribed reminders of an ever present God in whom we trust, and who, according to His promise, will deliver us from evil.

Again I repeat, that I refuse to implant in the pure, plastic thought of the children of our nation, the seedlings of autocracy, hypocrisy, "foul footsteps' pollution," and all the discordant qualities which "The Star-Spangled Banner" expresses. I shall continue to teach and to insist upon the necessity of implanting in the virgin

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soil of the child consciousness, the healthy seedlings of Truth, honesty, purity, unselfed love, trust in God—the eternal Father—all that stands for health, joy, holiness, harmony, and immortality.

Woe! Woe! be unto all who resist Truth—Christ. Let Americans be "brave" and permit me my right to follow the dictates of my own spiritual convictions.

There are a large number of patriotic Americans who recognize the great issues of this hour. They are loyal to the spiritual ideals, upon which this nation was founded, and they agree with our President in his repeated emphasis for the necessity of rising to uphold and support these higher and spiritual ideals.

They will continue to *demand* and they will *obtain* their inalienable rights of conscience and freedom to exercise these rights. That they have not been permitted to voice their convictions on this vital subject is a proof that our nation is still held in bonds of human *autocracy* and is not *yet* "the land of the free and the home of the brave." Let us be honest as a people. Let us be true to ourselves, then it will follow "thou canst not then be false to any man."

October 1st. I was prevented from finishing this letter last night, and again am rejoiced to find, that President Wilson, as announced through the press today, has once more been spiritually moved to speak with solemn emphasis upon the imperative necessity of the rising of our nation to uphold the standard of pure democracy, upon which it was founded. I do not feel that it was a chance correlation that I was impelled to write you at the same hour that the President was addressing his great message, in defense of woman, to the United States Senate, which is supposed to represent the highest democratic governing body in the world.

Hear these divinely inspired words of President Wilson:

> This is a peoples' war, and the peoples' thinking constitutes its atmosphere and

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morale. . . . If we be indeed democrats, and wish to leave the world to democracy, we can ask other peoples to accept in proof of our sincerity and our ability to lead them whither they wish to be led nothing less persuasive and convincing than our actions. . . .

If we reject measures like this in ignorant defiance of what a new age has brought forth, of what they have seen, but we have not, they will cease to believe in us; they will cease to follow or to trust us. . . .

The problems . . . will strike to the roots of many things that we have not hitherto questioned. . . . We shall need their [woman's] moral sense . . . to discover just what it is that ought to be purified and reformed. . . .

This is my appeal. . . . No one can brush aside or answer the arguments upon which it is based. The executive tasks of this war rest upon me. I ask that you lighten them and place in my hands instruments, spiritual instruments, which I do not now possess, which I sorely need, and which I have daily to apologize for not being able to employ.

Alas that any one should contine to try to hold this nation in bondage. Alas for the "Pharisees" who are crying democracy from the "housetops" and who are forcing the Chief Executive of this nation to "apologize" to its people, because he is prevented by dense autocratic materialists, masquerading as representatives of democracy, from using the "spiritual instruments" —they who are fighting to uphold the "spiritual ideals" of this nation—to aid him in discovering what should be "purified" in our national consciousness.

That there are many spiritual thinkers today who are daring to voice their honest convictions is apparent. I quote from an article by Margaret Sherwood, entitled, "For Democracy," and

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which appeared in the October number of the "Atlantic Monthly." In touching upon the Americanization of the alien, she writes:

> What have we been doing, we citizens of longer standing, to whom has been entrusted the starry flag? . . . As our young men fight in the fields of France for an ideal, we should be fighting at home to bring into clearer vision of ourselves and others, the nature of that ideal. To this task of enlightenment we need to bend every energy, for an unintelligent democracy is the worst foe civilization has ever had. . . .
>
> The air is full of notes of exhortation and of song ushering in a new era. There is with us a consciousness of a need of reconsecration, of refreshing ourselves at the deeper sources of our national well-being, of defining afresh for ourselves and sharing with others the great and simple hope of democracy in its purity.

A letter recently received from one of the most noted educators of this country states:

> I am inclined to believe that a large percentage of the people agree with you in all you say with regard to "The Star-Spangled Banner," and a great many more would see light if they would only think as they sing. So many people sing this song without ever giving a thought to the words and what they convey. In teaching children a new song I firmly believe in scanning the poem to see what it contains, and I think adults should be treated the same way and shown what poem scansion means to them. . . .
>
> As you are aware, a great many people are afraid to say what they think in regard to the song in question, and the longer the war lasts the less they will express their feelings. I have yet to find one out of the many readers of your "Protest" here

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that does not agree with you, but they dare not open their mouths in some cases:

For instance, the dean of the Music Department in a local college, a close friend of mine, is forbidden by the president to express his feelings in the matter. But for that I have no doubt your "Protest," or at least excerpts from it, would have appeared in a local paper. In answer to a question, he said that he heartily agreed with you but must keep his views to himself and keep out of the public eye. I myself, being in the capacity of a public servant, am not allowed to air my views as I would like to.

So you see that while you have many sympathizers in the matter, it may be a hard thing to get them to take up the cudgels and fight.

I noticed your statement in regard to the Constituted Authorities of New York demanding that the children be compelled to learn the song in school. It may interest you to know that I had a somewhat similar experience last winter in . . . .

A society of women designating themselves as the "Parent Teachers' Council" met, proposed, seconded and unanimously agreed that the children of the city should be compelled to memorize the words of "The Star-Spangled Banner." A full account of the proceedings was mailed to the Board of Education with a demand that the music teachers in school be commanded to teach the song at once. There was nothing said about the music of the song, but the Board concluded that it was a matter for me to handle, and in about two minutes I convinced them that I was fulfilling my duties here to the children and public alike and that was the last that was heard of it.

It would interest you to know, no doubt, that I am in receipt of a letter from Queen Mary of

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England in which she states that she has read my pamphlet, "Words and Music of 'The Star-Spangled Banner' Oppose the Spirit of Democracy which the Declaration of Independence Embodies," and assures me of her interest in it, and also her interest in the words of the new National Anthem, "Our America."

There is a divine power working which will establish an American National Anthem. Any resistance to the law of spiritual progress is futile. The hour of decision is come. One must either follow in the line of light and righteousness or remain in mental darkness, which perpetuates war and its barbarous results. America will not remain in mental darkness.

You say, dear Mr. L..., that you teach music to children. Do you realize your responsibility and obligation to the children of this new era? What reply would you make to a little child who asked you the meaning of the words, "foul footsteps' pollution" or "the foe's haughty host in dread silence reposes"? There are many thinking mothers who are awaking and who are resisting this despotic autocracy, which is endeavoring to *force* them to impress upon the minds of their children the vicious mental pictures which "The Star-Spangled Banner" expresses. They recognize the divine necessity of keeping the thoughts of their children pure, in order to make them good citizens, and they are, in this hour, crying out for a higher standard—the true expression of America's claim to democracy through a National Anthem, which will incite to that which is good and pure.

Americans are beginning to understand, that only through insistence upon implanting the right thoughts in the child's consciousness can the right results be obtained. They are realizing that things are the manifestation of thoughts. Like cause, like effect. Thoughts evolve phenomena and phenomena are the result of thoughts. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6). I rejoice that thinkers

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are coming forth who apprehend that, by thinking and singing evil thoughts, they will objectify those thoughts, and such conditions as we are witnessing today in the world-war, will continue.

America will *finally* awake to spiritual thinking, which will reveal "a new heaven and a new earth" wherein dwelleth righteousness and wherein "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things [thoughts] are passed away" (Revelation 21:1, 4).

The musical director of one of the largest military camps in this country writes me:

> I wish that you could have been present on the evening that we sang "Our America" at Camp . . . Many of the men in the audience were sailing for France before daylight, and all of them left before the week was out and their treasured copies are overseas by this time. They learned this beautiful National Anthem quickly and gratefully. . . .
>
> Who can tell how far the influence thus sent into operation may spread! You are indeed doing a splendid thing in standing out so strongly, as you do, for the right principles of Truth and Love in this day when the world seems convulsed by the forces of evil, and the Anthem, "Our America," places the right emphasis on the constructive power of true patriotism, rather than on the destructive power of false patriotism. May its influence for good continue to grow!

After a recent patriotic gathering at the home of a well-known banker in New York City, I received this word from my host:

> I am glad if I have been helpful to your cause, and particularly to the bringing out of the new National Anthem which I hope will be generally adopted. I entirely agree

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with you; in fact I have had this feeling for over fifty years with the idea of trying to cure evil rather than seek revenge. It may be interesting to you to know that I expressed these sentiments before I came to this country, and I have now been here over fifty years.

The president of one of the largest trust companies in America has just written me:

I have read with great interest your pamphlet concerning "The Star-Spangled Banner" and I appreciate the high-mindedness of your position. . . . I agree with you that a great many of the songs that are held dear by the community are not those that contain the highest sentiments. . . .

Your ideas interest me very much and I shall appreciate it highly if you will give us five minutes of your time some morning to talk or sing to the employees of this company.

From the far Northwest comes a letter from a writer of special articles and short stories for magazines and newspapers:

I read with the greatest interest your masterly "Protest." It is indeed timely and voices the sentiments of many earnest souls. That it will accomplish a vast amount of good and bring about a badly needed reform, is my firm belief. . . .

Your wonderful gifts of song and pen—your fine brain, your fearless soul and pure heart tell me that you can accomplish anything you choose.

I am glad that you have lived, that you live and that you will live forever!

Your "Protest" will prove very valuable to me in making quotations. I will welcome eagerly any further communication which you may choose to send.

Again thanking you for the good you are doing in helping to bring the sad world

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into the light and sunshine of Truth and Love, I am, ...

The Governor of a near-by State, which has been the center of many of the most important events of our national history, writes me:

> May I express to you my sincere gratitude for your most valued letter and article which you were good enough to mail me concerning the importance of a proper interpretation of the spirit of America in the songs of our people? I have read what you have sent with great interest and profit, and I trust that you will continue your propaganda until our whole people, marching and singing will rise to the highest plane of patriotic endeavor.

A business woman, the secretary to the president of a banking institution of international interest, writes:

> Will you kindly send me several copies of your "Protest" so that I may circulate them among those who are hungering for just this message? . . . Today, yesterday, and on other occasions I have sent this petition to God, my Guide: "Grant to Kitty Cheatham an answer to her work and prayers, and to all who are working for higher ideals, so that America may awake to a song which is the expression of the highest, noblest thinking."
>
> Yours in the interest of the hearts of humanity.

A Chinese scholar, an editor of the most widely read Chinese weekly in the world, writes me:

> It gave me much profit and interest to read your pamphlets. They gave me a new thought about the "Words and Music of 'The Star-Spangled Banner.'"
>
> May I have the honor to get better acquainted with you in the future? . . . Trusting that success will come to you in your enterprises. . . .

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I have just received a letter from a member of the Greek Parliament, who is now in America, representing officially, the Hellenic Government, from which I quote the following:

> I am deeply impressed and touched by your mighty protest against autocracy.
>
> I stand by your side in your very noble effort to destroy a false connection between Greece and America, as suggested by the degeneracy of the original words of "The Star-Spangled Banner," "To Anacreon in Heaven."
>
> Our nations are eternally united through their ceaseless effort to establish divine democracy. The same spirit which stirred Paul to make his mighty protest 1900 years ago on Mars' hill, against the autocracy and idolatry which were holding the men of Athens in bondage, is the spirit which you voice in your protest.
>
> It is the spirit which your President voices. America and Greece, and all men "of one blood" (Spirit) are united through this Spirit, whose mighty power is ending this war.
>
> I was glad to have your new, noble American Anthem, "Our America," whose beautiful sentiments will redeem the world.
>
> I assure you that as a Greek I am very grateful for your sincere interest in our country and in our cause. Hellenism will recognize your support.

These are a very few of the many letters which I have received from all parts of America and from Europe. You must see, dear Mr. L..., that "God [is] within the shadow, keeping watch above His own," and that Christ's ambassadors are being revealed throughout the world. They, with all who love righteousness, will put an end to this hellish war and the satanic forces that caused it.

Sincerely yours,

(Signed) KITTY CHEATHAM.

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274 Madison Avenue,
New York City.

November 12, 1918.

My dear Miss H...:—

I am in receipt of your letter of November fifth and regret that important matters have prevented me from sending you an immediate reply.

I appreciate your frankness in telling me of your resistance to the subject matter of my pamphlet, "Words and Music of 'The Star-Spangled Banner' Oppose the Spirit of Democracy which the Declaration of Independence Embodies." You say:

> I think that you are quite mistaken as to any injurious effects it (the singing of "The Star-Spangled Banner") might have on the minds of children or even the public. The words . . . embody the spirit of patriotism and I think that this is all the singing stands for. . . . The meaning you have written into it does not appear to me at all; it seems to me that it has occurred to no one else either . . . I am writing this letter . . . as a protest against the publication of such pamphlets . . . when we need to meet with a united front, as well as with guns, the common enemy.

Dear Miss H..., I am sure that you will bear with me if I claim for myself the same prerogative of freedom of thought and speech which has impelled your letter to me. It is incredible—impossible—to conceive, at this stupendous and solemn hour of spiritual unfoldment, that a *woman*, whose position of academic authority gives her the sacred privilege of training the young women of the future, should resist the destruction of the qualities of the carnal mind which

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the original words and music, and many of the present words of "The Star-Spangled Banner" express. The "foul pollution" of hatred, brutality, strife, and the drunkenness of revenge and animality shall not be poured into the receptive mentality of our young girls. These citizens of the new era need the invulnerable armor of purity and spiritual realization to enable them to cope intelligently with the problems they will be called upon to meet.

The solution of these problems will demand a scientific understanding of the great Principle of being, and this nation will be quickly awakened to the *imperative* necessity for gaining a knowledge of this Principle—God.

Just here permit me to quote the words of Mary Baker Eddy, who sounded the bugle call of spiritual emancipation when she discovered and founded Christian Science, in 1866, and rose to claim her divinely royal prerogative to represent her Creator and to be an executor of God's law. At this momentous hour, when all man-made dynasties are crumbling, these words of Mrs. Eddy's are of stupendous import:

> . . . More than regal is the majesty of the meekness of the Christ-principle; and its might is the ever-flowing tides of truth that sweep the universe, create and govern it; and its radiant stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours (Miscellany, p. 149).
>
> . . . renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life (Science and Health, p. 451).

The law of God will silence all opposition to the uncovering of the subtlest phases of evil—the discord which has masqueraded long enough as harmony, under the guise of a song representing the sentiments of true Americans. These thoughts were surging through my consciousness

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with renewed conviction yesterday, as the President was reading the peace terms to Congress. I wrote down a few sentences at that time and am impressed that the President enunciates these ideas in his address. Let me quote his words:

> The peoples who have just come out under the yoke of arbitrary government will never find the treasures of liberty they are in search of if they look for them by the light of the torch. They will find that every pathway that is stained with the blood of their own brothers leads to the wilderness, not to the seat of their hope. They are now face to face with their initial test. We must hold the light steady until they find themselves. . . .

Permit me to add that the American nation will never find this "treasure of liberty" for herself as long as "bombs bursting in air," and "rockets' red glare" continues to be sung, nor can she "hold the light steady" for other nations to "find themselves," until this "light* that lighteth all the earth"—upon which she was founded, rings out through her national anthem. America is now face to face with *her* initial test. In an editorial from today's "Tribune," headed "What Destiny?" we read these significant words:

> To one of the wisest men in the world, we were stating a case of impatience. The country had been at war six months and everybody was running to and fro. .
>
> "But we cannot lose the war," he said. "The great danger is that in spite of everything, we shall win it too soon and too easily and be not enough chastened. . . ." We have won it too easily. The war, in fact, has hardly touched us. Surely, therefore, this war was not for us the great adventure. Destiny must have reserved for

*The Truth which Christ Jesus taught and demonstrated.

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us an errand that shall reallv try our strength.

In tonight's issue of the "Evening Sun" appears an editorial headed, "A Shameful Orgy." It states that "the celebration of the signing of the armistice in New York degenerated into disorder that can only be called a shameful orgy. Similar happenings are reported from many other cities in all parts of the country. The event is a severe comment upon our civilization. . . . The British had their lesson years ago on Mafeking Night and profited by it. We must learn."

As chronicled in today's press, the words of the Premier of Great Britain were, "It is a wonderful victory for liberty . . . let us thank God for it." He then suggested that the House of Commons immediately adjourn and hold a special service of prayer and thanksgiving.

November 14.—I put down my pen at midnight and am again rejoiced to find, this morning, through the Associated Press, that the quick desire to give God the glorv for victory was emphasized in all the sentiments which were expressed by the British Premier, as briefly indicated in this significant headline, "Lloyd George Against Vengeance Peace" (New York "Times"). "What are the principles on which this settlement is to be effected" he asked, in his address to his Liberal supporters on November 11. "Are we to lapse back into the old national rivalries, animosities, and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace? . . . No sentiment that contravenes the principles of eternal justice will be a permanent one. . . . We must not allow any sense of revenge, any spirit of greed, any grasping desire to override the principles of righteousness. . . . We must relentlessly set our faces against that."

These two pictures of America and England in their hour of victory are of solemn and significant import, and suggest the necessity for a

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quick spiritual awakening in our national consciousness. This nation is indeed, in the words of President Wilson, "face to face with their (*its*) initial test." It needs to ponder well the words of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in *me,* and lead me in the way everlasting."

This morning's mail brings me a letter from a well-known journalist, extracts from which I feel impelled to quote:

> Your noble booklet has cheered me and will do good as the truth cannot fail to do. . . . Give to the world a glorious national anthem—a true *Liberty* hymn. . . . Such sentiments as are expressed in "Our America" can be sung by British, Germans, —all people. Let them all have it as they have the Sermon on the Mount and the Ten Commandments. The question of who does have it is less important than that of what use is made of this glorious harmony. . . . The "Star-Spangled Banner" is ridiculous from literary and musical points of view—and moreover it is not our *national* anthem for it has never been adopted by our National Legislature.

I trust, my dear Miss H..., that the "Victory Day" phenomena in New York City, and throughout other parts of our country—the externalized expression of all that the "Star-Spangled Banner" means—may quicken you to the necessity of protecting the young people in your charge against the insidious mental inoculation of the qualities of the "carnal mind" which were liberated in this "shameful orgy" and which will ultimately manifest themselves in famine, pestilence, sin, disease and death. "To be carnally minded is death; but to be spiritually minded is life and peace" (St. Paul). I again repeat that this war is a *mental* war. It has not ceased for those who are still indulging these carnal mind qualities. The legitimate heritage of these precious children

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in your care—and of all the children of God—is the "fruit of the Spirit . . . love, joy, peace," etc. This heritage reveals to them the meaning of true patriotism and shows them how to meet the "common enemy" with a "united front" and the spiritual ammunition of Truth and Love. The love of country then becomes a spontaneous joy to them. One day, and soon, I hope that you and they may unite with me—and all of God's children who know the glorious meaning of this new era—in singing:

America, America, the God of love,
Whose name is ev'ry name above,
Is thy defense.
'Tis thou must lead the longing world
From phantom fears, to Love's unfurled
Omnipotence.*

Sincerely yours,

(Signed) KITTY CHEATHAM.

[This letter is written to the Principal of a well-known school for girls.]

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*The words of the National Hymn, "Our America," by Alice Morgan Harrison.

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THE following extract is from a letter which I have just received from an editorial writer on one of the most important daily newspapers in this country. I have met this gentleman only once, when our mutual interest in Community Singing brought about an interview and his intelligent summing up of what is in the minds of many people today is especially significant at this hour. His letter is entirely unsolicited and spontaneous, and is therefore of particular value:

Somehow, until a few days ago only one patriotic musical work has thrilled me. It is "The Marseillaise." But the other day when for the first time it seemed that the war was really near the end, a silent joy crept over me and in that spirit I found myself whistling "Our America." It had come unconsciously to me, borne of the spirit of peace. What more need I say of it? What more could I say of it? Is it not like that "still small voice"?

I wonder if the boys as they come home will not sing it spontaneously?

When this war is ended, it seems to me, the things that recall it will not be cherished as they have been in the past wars. The reason is that this is a loathesome, horrible war. Only the end sought contains beauty, and that end is permanent peace and love. So, in the future that ending will be celebrated and remembered—and it alone. In years to come what will the "Star-Spangled Banner" recall? Weeks and months, even years of suspense, dread, bereavement—will these things make it dearer to the people? I do not think so. It does not contain sufficient depth to express the feelings of the people. Its words cannot be stressed fervently as in impassioned prayer, because it is mostly narrative. But "Our America" is an apostrophe to the country—a country now endeared to all the world. All nations can sing it with as much fervency as

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we can. Even what is left of Germany may sing it, for they must realize sooner or later that America has saved them.

Of course, I do not want to appear biased in favor of this anthem. I shall hold my mind open to receive anything that may be better suited for the honor of the country. But I shall say that so far, I have heard of none so noble as "Our America." I have the highest esteem for those who created it, and I praise those who spread it among the people.

I trust that you are continuing your good work.

(Signed) ——— ———.

Nov. 4, 1918.

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